# SMITH'S REPORT

On the holocaust Controversy

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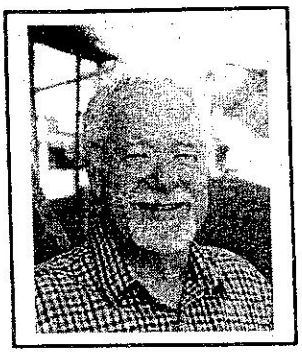

Encouraging an open debate on the Holocaust taboo, and on the U.S. alliance with Israel. Without the first we will never have the second.

## NOTEBOOK

As Fredrick Tobin at the Adelaide Institute (Australia) noted recently, "Germany makes it happen." Indeed, something very important is happening in Germany. It is visible in a number of ways. The most recent, and perhaps the most promising, is that which Tobin was referring to: Horst Mahler's ingeniously conceived organization: **"The Society for the Rehabilitation of Those Persecuted for Refutation of the Holocaust" (VRBHV)**

Mahler's project has been the subject of much happy interest to revisionists around the world on the Web. The logic, and I think perhaps even the legal logic, of VRBHV'S mission statement, reproduced on page three of this *Report*, appears to be impeccable. Maybe that idea will be proven wrong.

Controversy over some of Mahler's views on political issues has elicited a flurry of responses, pro and con and in the middle, by Arthur Butz, Robert Faurisson, Fredrick Tobin, Michael Hoffman, and others. I hope to follow what happens with VRBHV over the coming months.

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# THE LIGHT OF DAY

## The Radical Beauty of Intellectual Freedom

That's the title of the talk I am preparing—"THE LIGHT OF DAY: The Radical Beauty of Intellectual Freedom." It's rather different from any talk I've given before. I have got to "frame" it absolutely right. The talk is not aimed at revisionists, but at students, their professors, and our friends who speak for the Holocaust Industry. What follows are the notes for the intro to the talk, not the talk itself. There is nothing here that you have not heard before. It's the framing, and the context, that will be new. It will have to be shorter than what is suggested here. If you have any ideas about what to put in, or take out, I'm all ears.

**NOTES:**

Speech hurts. All important speech always hurts. Telling the truth about an important issue hurts—someone. Lying about an important issue hurts—someone.

Speech is like life that way. We can't get away from the hurt. Our mothers and our fathers die. Our friends die. Our dreams come to smash. Our children die. Our dogs and cats die. It all hurts. Hurt is one of the great realities of conscious life. Trying to avoid hurt by avoiding speech is a dead end.

Human society—human beings—cannot exist without speech. Speech is indivisible from thought. If you can't think, what is there about you that is human?

Example: No matter how many doubts you might have when

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# LETTERS

I want to hear from you. I pay attention to what you have to say. Your letters are one way that I can discover where you believe I am on the right track and where you think I have gone off the rails. I regret that I am not able to make time to respond to each of you. If you do not want your name printed here, please make that clear.

Thanks. –B

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After the first 90 pages of *Bones* I was ready to reserve you a bed next to mine in a VA psycho ward. Not quite finished. Many good chapters that I can quote to media and press. I think we have many of the same problems. I skipped the wine in, *Wein, Weib und gesang*. Wine, women and song.

You have too much compassion, while I have none. When I get off this fast moving train, which is slowing down, I'm going with a bang. Not too much longer. A few loose ends to tie up. I'll probably get screwed and be unable to complete them before my *Gotterdämerung*. In the mean time, keep fighting our fight.

I'm making up a nice letter size poster with pics of the 5 greatest fighter pilots of all time, Hartmann, Barkhorn, Rall, Kittle, and Nowotny, over a photo of an MF 109 and a nice saying (taken from a calendar card from Ernst Zündel) *Die deutschen Soldaten waren keine Verbrecher*! Etc. German soldiers were not criminals. Plan to drop off a copy at the 8th Airforce shrine in the Carolinas. You wouldn't do that, but I would. This damn hate has consumed me, but it's too late to change. Too many innocent people died for nothing.

Yours for Truth in History,
Johannes Pfaeffle

Enclosed is a check to renew my subscription to Smith's Report. I appreciate your many insights. Your comments following the letter by Rolf Hermes in the November issue of SR were very thought provoking—great "mental culture," like organic yogurt. However, in the future you should critically examine what such entities as Contrarian Press and Proto Books have to offer before you give them your mailing list. Thanks.

D. W. Davis

*Glad you mentioned the mailing-list issue. I don't lend or sell my mailing list to others. I might do a mailing in cooperation with a third party, to a list provided by that third party, or a third party might quote something I've written somewhere else, but I will not lend or sell your name to anyone. Thanks for bringing this up.*

The line "He ain't heavy Father, he's my brother." This comes originally from Father Flanagan's Boys Town solicitation letters and goes back to the Depression. As you can see from the enclosed literature, a movie was made about it in 1938. I believe Father Flanagan made an outstanding contribution to the welfare of homeless boys in those awful times.

Richard J. Savadel

*I remember watching Spencer Tracy and Mickey Rooney playing in Boys Town. I saw the movie shortly after it was released—I can hardly believe it—in 1938. I was eight or nine years old. Tracy's face in that role is as clear to me now as if it were an image I saw only last month.*

Here is a pittance to help with your CODOH work. You are a hero in the mold of Art Butz and Robert Faurisson. But please stop boasting about how you were prosecuted under the obscenity laws for selling Henry Miller's trash, the two *Tropics*. They were vile obscenities, and you should have been fined. I'm surprised you would sell that kind of Jewish filth. Of course, that kind of trash is glorified, while sober historical facts are suppressed by these advocates of free speech. They believe in freedom of filth, not freedom of speech. And you cannot count suppressing cold hard facts exposing the "holohoax," with blatant pornography.

Eugene C. Brugger.

*Thanks for this letter. It introduces an interesting conundrum that I have not written about here. You are not the first who has expressed such sentiments about my Henry Miller affair, and my use of that courtroom drama in trying to get revisionist arguments a fair hearing.*

*Depending on how we think about things, oftentimes on how we feel about things, there is a downside to the ideal of liberty that cannot be denied—a downside to the ideals of free inquiry, free speech, a free press, and intellectual freedom generally. Your letter arrived at an appropriate time for me to address this issue. I am going to use my experience at the* Tropic *trial, it will play a brief but key role, during my upcoming lecture tour.*

*Regarding the downside to "free speech." In the early 1960s, when I was a bookseller on Hollywood Boulevard, I refused to remove Henry Miller's* Tropic of Cancer *from my display window, and refused to stop selling it. I was subsequently arrested and prosecuted for selling a book then banned by the U.S. Government.*

Tropic *was banned, along with many other books, including D.H. Lawrence's* Lady Chatterley's Lover, *for being sexually explicit on the one hand, and having "no redeeming social qualities" on the other.* Tropic *was found to be outside the "community standards" of the time with regard to both language and content. I was found guilty and, having no prior criminal record, given probation.*

*Nevertheless, the Federal law upon which the prosecution of various parties took place around the nation (I was only one of those*

**From: "Horst Mahler" <hm@deutsches-kolleg.org>**
**Subject: WG: The Truth is on the March**
**Vlotho/Berlin on the 11th of November 2003**

# Horst Mahler, on behalf of the "Society for the Rehabilitation of Those Persecuted for Refutation of the Holocaust" (VRBHV)

## Press release

*On a historic date, the 9th of November 2003, the "Society for the Rehabilitation of Those persecuted for Refutation of the Holocaust" (VRBHV) was founded in Vlotho, Germany. The German-Swiss history teacher Bernhard Schaub, who is himself affected by persecution, was elected as chairman. His deputy is the head of the Collegium Humanum Ursula Haverbeck-Wetzel.*

*Based on the article of the editor-in-chief of the newsmagazine DER SPIEGEL Fritjof Meyer, "The Number of Victims of Auschwitz - New Insights due to new Findings in the Archives" which appeared in the magazine Osteuropa (no. 5/2002) under the responsibility of the former president of the Bundestag Rita Süßmuth, the society is striving for the resumption of the proceedings which have led to sentences due to denial or trivialisation of the Holocaust in accordance with § 130 sects. 3 and 4 StGB [Penal Code].*

*These sentences are based without exception on the thesis asserted by ruling historiography, that the million fold industrial murder of the Jews which was motivated by racism and which took place under the responsibility of the German Reich under the Reich Chancellor Adolf Hitler (known as "Holocaust") is an obvious fact which therefore does not require proof.*

*In his essay, which was examined by numerous public prosecutors' offices and declared to be innocuous, Meyer advocates the thesis that no mass killings took place in the mortuaries of the crematoria I and II in the main camp of Auschwitz, which up until now have been described as the scene of the crime. The insights of Fritjof Meyer confirm the results of the research of Prof. Robert Faurisson and Paul Rassinier (France), of Fred Leuchter and Arthur Butz (USA), of David Irving (UK), of Germar Rudolf, Wilhelm Stäglich and Udo Walendy (Germany), of Jürgen Graf (Switzerland), Walter Lüftl and Wolfgang Fröhlich (Austria), of Frederick Töben (Australia), and of numerous other "revisionists" who have gathered evidence for the refutation of the so-called Auschwitz-Lie.*

*While the historians named above totally deny the mass killings of Jews through the gas Zyklon B, Fritjof Meyer assumes that the gassings with Zyklon B probably (!) took place in two farm houses outside the camp Auschwitz, with "probably (!) 356 000 murdered in the gas" (Jews and non-Jews). With this the practice of prosecution which is based on the supposed "obviousness" of the Holocaust has become obvious as being a crime of the judicial machinery.*

*The society is to eliminate the isolation of the persecuted which has dominated so far, is to guarantee the necessary public awareness of their struggle for justice, and is to provide the financial means for a successful judicial struggle. Amongst others, the following acted as founders:*

*Ernst Zündel, untiring fighter for Germany's honour (in "security custody" under Guantanamo-like conditions in Canada), and his wife, the novelist Ingrid Zündel-Rimland (USA)*
*Prof. Dr. Robert Faurisson (France)*
*Museum Director Rainer Daehnhardt (Portugal)*
*Germar Rudolf, author of the "Rudolf Report" (in exile)*
*Jürgen Graf, author (in exile)*
*Gerd Honsik, author of the book "Acquittal for Hitler" (in exile)*
*Wilhelm Stäglich, author of the book "The Auschwitz-Myth" (Germany)*
*Frederick Töben, director of the "Adelaide Institute for Historical Research" (Australia)*
*Andres Studer (in exile)*
*Hans-Dietrich Sander, editor of the Staatsbriefe (Germany)*
*Manfred Röder, German freedom fighter (in prison)*
*Frank Rennicke, German singer-songwriter*
*Hans Schmidt, publisher (USA)*
*Anneliese Remer, widow of Major General Otto Ernst Remer (Spain)*

**On authority of the executive committee**

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who balked at this censorship), was successfully challenged. The particular language of the law under which Miller and other writers were being censored, was overturned. I considered this a victory for press freedom, for artistic freedom, and for intellectual freedom—which I argue are seamless in their continuity.

It didn't take long for me to see for myself—it began within the year—that this victory for free expression for artists, which was my primary interest and which I wholeheartedly approved of then and still approve of now, opened up to American culture an unbelievable flood of cheap, foulmouthed, and prurient literature, film, and theater that after 40 years shows no sign of abating. To the contrary.

In short then, at the very moment that I contributed to the ideal of free expression and a free press, I played a role in the vulgarization of American culture that is unequaled in the nearly four centuries of our milling about on these lands. Such are the small ironies of "freedom."

I read Miller's Tropic of Cancer when I was 28 years old. I still remember the night I opened the book. I was returning via the subway from the Bronx, where I had a Greek lady-friend, to my room on McDougal Street in the Village. Reading Miller, I was carried away by his sheer energy, his high spirits, his comic imagination, his freedom from sexual prudery (believe me, I did not learn anything about girls reading Miller), and working-class intelligence. Reading Tropic was a liberating experience for me—as a writer, and as a man.

You might reply: "Well sure. It takes all kinds." As a matter of fact, it does take all kinds. This is exactly (precisely!) what the ideal of freedom of thought and freedom of expression is responsive to. Some of us are just not all that offended by what the "community" finds offensive. What "community?" I believe we would all agree that while it is "offensive" to some in the Jewish and parts of the Christian community to challenge the gas-chamber story—that charge(that it is offensive) is one of the charges that commonly exploited to censor revisionist arguments—it is not offensive to all. To you and me, for example.

Literary writers and historians follow different disciplines. We can argue that the discipline of the historian is more serious, more consequential, than that of literary writers. I don't know that that can be demonstrated. I cannot think of any historian in the second half of the 19th century, for example, who put a larger mark on American culture than did Mark Twain. Who are the American historians in the 20th century who have put a greater mark on American culture than literary men like Dreiser, Dos Pasos, Sinclair Lewis, Hemingway, Faulkner, Cummings, Frost, Ellison, Bellow, T.S. Eliot and so on?

With regard to the Holocaust question, it is true that our literary writers have failed us—but it is even more certain that our historians have failed us. Nothing in the experience of revisionists could be clearer than that—our historians (as a class) have failed us—utterly! The idea you suggest that there can be no comparison between suppressing "cold hard facts" with the production of "blatant pornography"—I wonder.

The discipline of the historian addresses exactly the issue, in its largest sense, that the discipline of the literary writer addresses. Human life. How we humans live, and have lived. Usually, not always, the picture of human life that is portrayed, by historians and literary writers alike, is an ugly one. I do not believe that it is the duty of the historian to prettify the revolting acts of men that are revealed by the photographs of Hamburg, Belsen, Nagasaki, Iraq and a hundred other places.

I do not believe it is the role of the literary writer to prettify the sexual, violent, dishonest, and demeaning behavior of men toward women. The ordinary vulgarity of men (and women—I do not want to be accused of sexism) is endless. We can observe this in the willingness of men and women to vulgarize, not merely their sexual lives, but even that which they believe is of the highest moral and political significance—the Holocaust story itself. It is primarily the vulgarization of Jewish experience, primarily by Jews, following the destruction of the Hitlerian regime, that revisionist arguments address.

Those who attack me for pressing for an open debate on the Holocaust story use language that is similar to those who attack me for my defense of Henry Miller and Tropic of Cancer. Professors, spokesmen for mainline Jewish organizations, Christian preachers, entrepreneurial intellectuals, and true believers of every sort, charge me continually with forwarding revisionist arguments that are, in their very nature, immoral, filthy in expression, and "hateful" in a way that is outside acceptable "community standards." When I am on tour speaking, I will refer to the similar responsibilities of the historian and the literary writer. I will point out that the work of both, if it reflects human life and history, is liable to charges of being soiled, or untrue, or both.

While many believe I was wrong to stand with Henry Miller and Tropic of Cancer, many more believe I am wrong to stand with revisionist writers who, as "haters" and "antisemites," are challenging the Auschwitz lie.

I am willing to be convinced that "filthy" writers should be censored. I'm a cooperative guy by nature. I'm willing to be convinced that "hateful" writers should be censored. It just hasn't happened yet. Maybe tomorrow.

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**Continued from page one**

## LIGHT OF DAY

you listen to President Bush speechify about Iraq—there *is* some kind of thinking going on in there. Somewhere.

Intellectual freedom is one of the great ideals of the university in the West. The right to free inquiry. The right to express dissident opinions. The right to participate in open debate in a free press. They are integral to the university. They are integral to American culture as we have known it—at its best.

"Light of Day" is the beautiful image used by academics to express the radical ideal of intellectual freedom. I suppose this image originated with Matthew where, as tradition has it, he wrote that God made the sun to shine on the "good and the bad" alike. Just as He made the rain to fall on the "just and the unjust."

The great beauty of the Light image lies in its emptiness. Being empty, its beauty is flawless. Light is without opinion, without knowledge, without attachment to theory, or argument. Light is flawless in the purity of its emptiness.

The promise of Light is to reveal everything that can be—that *can* be—revealed to human consciousness about a given issue. Light has nothing to say about what is true and what is false, what is moral or what is immoral. The promise of light is that it will reveal to the human mind, and the human heart, everything it reaches.

Today, Light is there to serve those of us who support the Bush administration's conquest and occupation of Iraq, and it's there for those of us who condemn it. Light itself has no position on American policies in Iraq. With the illumination of Light, those policies can be vetted via an open debate in a free press.

Among academics, the most prominent voice arguing against Light is Deborah Lipstadt, author of *Denying The Holocaust: The Growing Assault on Truth and Memory*. Ms. Lipstadt is Professor of Modern Jewish and Holocaust Studies at Emory University. Her book is a very forceful polemic against the ideals of free inquiry, open debate, the expression of dissident ideas—in short, against Light of Day.

In the interest of full disclosure, I should note here that Lipstadt devotes an entire chapter in her *Denying The Holocaust* to what she calls "The Battle for the Campus." In that chapter she focuses on my own work on campus, where I run essay-advertisements in student newspapers in which I argue that the Holocaust question is an historical issue, not a religious one, and that in any case it should be examined in the routine manner in which every other historical question is examined.

Lipstadt argues the contrary. She writes that any suggestion that there might be an "other" side to the orthodox Holocaust story, particularly the gas-chamber tales, is "the most frightening aspect of this entire matter."

It is unclear to me why the accusation that the Germans, accused of being unique among all peoples for their moral monstrosity, should not be free to defend themselves against an accusation they believe is false, or why others should not be free to do so.

There are those who charge that it cannot be demonstrated that Germans used homicidal gassing chambers to intentionally murder millions of Jews. Why do so many professors—so many Deborah Lipstadts—argue that Germans alone of all peoples have no right to a free trial in the court of public opinion, in the Light of Day? Who benefits?

The unspoken assumption behind all that Lipstadt writes on this matter appears to be her fear that to investigate the gas chamber stories in the Light of Day will prove harmful to Jews. That is, free inquiry, open debate, and access to a free press will be harmful to Jews.

I challenge this bigoted assumption! Light will benefit Jews—for exactly the reasons it will benefit Germans and all the rest of us, in exactly the same way. In any case, why should it not?

It has been my experience, and I have a lot of experience with this, that the overwhelming majority of the professorial class, including those in administration, regularly argue that Light—intellectual freedom—should be allowed to some, but not to all.

I will address here only what Professor Lipstadt has to say about Light. She writes:

> *It is naïve to believe that the "light of day" can dispel lies, especially when they play on familiar stereotypes. Victims of racism, sexism, antisemitism, and a host of other prejudices know of light's limited ability to discredit falsehood.*

Let's look at this.

> *It is naïve to believe that the "light of day" can dispel lies . . . .*

That is Professor Lipstadt's considered opinion on Light.

What does Professor Lipstadt believe *will* dispel lies and discredit falsehood if not Light? Darkness? How many victims of racism do you know personally, how many victims of sexism, and antisemitism, do you know personally, who speak out against Light, in favor of darkness, with regard to their own experience?

Consider chattel slavery in America. Try to imagine what would have happened to that institution if the Africans who were brought here, and off-loaded on our docks in chains, had been allowed to enter immediately into an open debate on the pros and cons of some enslaving others? If they had been encouraged to express

*dissident opinions* about their enslavement? What would have happened if slaves had been given access to a free press the moment they stepped ashore?

Simple. If Light had been allowed to all, rather than some, Black slavery in America would have ended where it began. The history of these United States would have a very different story to tell, a better story.

Deborah Lipstadt writes that it is naïve to believe that Light can dispel lies about—antisemitism.

What experience did Jews have with Light in Germany during the Hitlerian administration? Early on the Nazis moved against Jews in the press, against Jews in the arts, against Jews in the universities—all places where traditionally in Germany Light had been so highly valued. What do you think the Jews of Germany felt about Light as they watched it being turned off all around them? Do you really believe that they longed for the darkness that was swallowing them up? That they were happy to be finished with Light, and access to Light?

In the 1930s and 40s the Nazis held views about Light similar to those that Americans held who bought and sold Black folk for two centuries. That is, in Nazi Germany, just as in 19th century America, the benefits of Light were reserved for those who held positions of authority.

The Deborah Lipstadts—and the campus in America is overrun with Deborah Lipstadts—would have it the same way on American campuses today. They argue that only those who have influential and powerful roles in campus politics should have access to the benefits of Light. They hold that Light is for some, but not for all.

I argue the opposite. I argue that Light is democratic. I argue that it is there for the weak as well as the strong, for the poor as well as the rich.

Light suggests that those who argue that the Bush administration should continue to support the Israeli colonization of Arab land in Palestine, and those who believe it is a brainless and immoral policy, should listen to each other. Light does not choose among the Palestinians, Americans, and Israelis.

Some believe that the Bush administration lied us into a war against Iraq because, while Saddam did not pose a danger to America, it did pose a danger to Israel. Many argue that that is antisemitism in its crudest form and is a danger to Israel. Light suggests that the two sides share information on the matter.

Revisionists argue, based on the evidence revealed by a steady stream of Light, that the WWII gas-chamber tales are a hoax. Anti-revisionists argue that that is exactly their point—that Light is amoral, that it shines down on the good and the bad alike, and cannot be trusted.

Light is always "out of control." That frightens those in our universities who maintain taboos against the investigation of certain issues. Light comes from on high, out of the reach of the professors and special interest people. Light pays no attention to credentials, authority, or self-confidence. Light reveals to the world the work of the skeptics and the work of the believers alike.

What if it turned out that six million Jews were not intentionally killed in gas chambers during WWII? That would be wonderful news to all good-willed people everywhere. It would not be wonderful news to those who have exploited the story for so long for their own benefit. Light, being neither good nor ill-willed, would not care one way or the other. Light has nothing to do with good will.

Light, being sufficient unto itself, with no ambition, and no need, is the single greatest danger for the Deborah Lipstadts, those who want the history of the world to be something it is not, who want to own authority, and position, and influence. Who are afraid to go it alone.

## END OF NOTES

Meanwhile, work on the speaking tour is going straight ahead. We have one speaking date booked, and four more are in process. All on the West Coast. I thought originally to get a couple dates under my belt before Christmas break, but what with one thing and another, including having to spend more time on framing the opening of the talk, and structuring the rest of it, I wasn't really ready. With regard to structure, there is so much to say that the work is largely in deciding what to leave out.

We have a first-rate volunteer for the West Coast. Elizabeth (Libby) Brandon is very well informed, a real live-wire, has a terrific sense of humor which is no small thing in this business, and is both willing and experienced in managing press release campaigns to the print press, talk radio, and other interested parties.

We also have an experienced revisionist in the Midwest who has volunteered to work with the project there. Dan Desjardins has written for The Journal of Historical Review. We have known each other for some fifteen years, getting together the first time with the old David McCalden group at the King's Head Pub in Santa Monica, maybe in 1988. Very well informed, very competent, and very interested. Dan is a real asset, and I am lucky that he has come on board.

And then I should report that Paloma has returned home. Been here a couple weeks now and is feeling very well. We have set up an office next door to mine where

she will work. She will go to adult school in the mornings, and work on the project in the afternoons. On the two days last week when I was on the horn to those who rent meeting rooms on campus, Paloma listened in on an extension to see how it's done. Next week she will begin making the opening calls herself. When she has the "tentative" booking, I will do the follow-up, where sometimes it gets complicated.

It is easy to make contact with the booking offices on campus and get "tentative" dates to use a meeting room. It is more difficult to hang on to the rooms as word of the appearance begins to get about. The relevant people on campus will be approached by print journalists. Producers for radio and even television might be next. By that time the administration, various professors, and student organizations that do not approve of people like me speaking on their campus, or anyone else's, will all be stirring up a hornet's nest.

The easiest way for those who will be opposed for me to speak on their campus about Light of Day is to convince the administration that my appearance will cause a riot, that there will be heavy extra expenses for campus security, and that the campus faces the possibility that there will be extensive physical damage to the institution. In order that such threats appear convincing to the administration, there will be groups on campus that will dedicate themselves to making exactly those kinds of threats that can be used to legitimately cancel a speaking date.

I suppose it will be more difficult to get speaking rooms on campus now than it was in the early 1990s, but that's just part of the work. Easy, difficult, it's all the same. The trick here is to follow through, be persistent. To give a talk that is framed to meet the needs of the students, delivered in a way that students find interesting and reasonable, and just go ahead and do it. Then do it again. And again. Simple.

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**Continued from p 1**

## NOTEBOOK

How is "denial" faring around the world? It's alive and kicking.

**Jewish Telegraphic Agency** (13 November) reports "Some 2,000 people rallied in Budapest to protest the cancellation of a TV show after it hosted Holocaust denier **David Irving**. Irving visited Hungary at the invitation of the far-right Justice and Life Party for the Hungarian holiday commemorating the anniversary of the 1956 revolution. The show, 'Night Shack,' aired on Hungary's state-owned public station and caused great uproar among liberal media and the public. The station quickly cancelled the program. During today's protest, speakers, among them the head of Hungarian State Radio, denounced the socialist government for suppressing free speech. Former Prime Minister Viktor Orban joined those who are protesting the show's cancellation, saying: 'This is not the first time that programs supporting Christian values are being attacked.'"

**IsraelNationalNews.com** (11 November) reports that a Yad Vashem poll taken in **Italy** revealed "widespread Holocaust denial ... Among the findings from yesterday's poll 11% claim that the Jews are lying when they say millions were murdered in gas chambers." If the adult population of Italy is 25 million, that suggests that in Italy alone there are 2,500,000 folk who are self-confessed "revisionists."

"Chairman of the Yad Vashem Directorate, Avner Shalev, said 'I call upon **Italy**, which in February 2004 will become the chair of the Taskforce for International Cooperation on Holocaust Education, Remembrance, and Research, to take the findings of the survey to heart and take decisive action to end anti-Semitism and Holocaust **denial** in its borders.'"

I think maybe the cat's out of the bag in Italy.

**New York Times** (8 November). Another Italian story. In his review of *Surviving Auschwitz: Surrendering to Despair,* Anthony Grafton writes "**Primo Levi** suffered again and again from clinical depression. He lived a cramped, difficult life with his mother and wife, who did not get on, in the apartment where he was born ... In April 1987, in despair at the rise of Holocaust revisionism and his sense that his own faculties were fading, he apparently killed himself ...."

I have not heard this particular theory about Levi's suicide before—that revisionism can drive survivor eyewitnesses to kill themselves. My own experience has been that revisionism has driven some to want to kill me, not themselves. I suspect that living for years cramped up with your mother-in-law, who not even your wife can get on with, might preclude having a happy life—or a long one.

**IsraelNationalNews.com** (2 November). Dr. Rafael Medoff is director of The David S. Wyman Institute for Holocaust Studies, which focuses on issues related to America's response to the Holocaust. He made the following informed remarks on the air:

"A poll sponsored by the Washington Institute for Near East Policy in 1999 asked Muslims **from Syria, Lebanon, Jordan, and the Palestinian Authority** if they felt any sympathy for 'the victims of the Holocaust.' More than 80% said no (that figure reached 97% among the most religious of the respondents). Of those who said no, 53% said they felt no such sympathy because 'the Holocaust never occurred.' (An additional 32% explained their lack of sympathy on the grounds that 'the

Jews were conspiring against Germany.'")

**The Syrian government** newspaper Tishrin has described the Nazi genocide as "the Holocaust myth," and Damascus Radio has opined that nobody "should be compelled to pay reparations for fictitious victims of [such] dubious tragedies."

**The Saudi Arabian** daily al-Madina characterizes the Holocaust as "exaggerations." The Egyptian government-supported newspaper al-Ahram refers to the Holocaust as "the myth of the extermination of Jews in ovens."

Two years ago, **Jordan** hosted a conference of Holocaust-deniers in Amman, at which Jordanian and Lebanese intellectuals explained how "it would have been impossible to burn six million people in the gas chambers."

The official **Palestinian Authority** newspaper, al-Hayat al-Jadida, has called the Holocaust "the forged claims of the Zionists" and "a lie for propaganda."

Such sentiments can be found among Muslims living in non-Muslim countries, as well. Not long ago, a Muslim radio station in **South Africa,** Radio 786, featured a "historian" from the London-based Muslim Institute who declared, "I accept that one million-plus Jews died during the Second World War, but I dispute the fact that they were murdered, that they were killed by gassing."

Holocaust deniers have been treated as heroes by some Muslim regimes. When French Holocaust-denier Roger Garaudy visited Egypt in 1996, he received sympathetic coverage on **Egypt's** official radio and television and was awarded a prize by the editor-in-chief of the government newspaper al-Ahram. When Garaudy found himself in trouble with the law two years later (Holocaust-denial is illegal in France), the Palestinian Authority's secretary-general and Minister of Communications led a rally in Gaza on his behalf.

For example, the **Syrian government** newspaper al-Ba'ath has argued that Germany did persecute the Jews, but "the Zionist movement itself played a role in the persecution, in order to rally the Jews around it."

Mahmoud Abbas, who until recently served as prime minister of the **Palestinian Authority**, combined both themes—denial of the Holocaust and blaming the Jews for the Holocaust—in his book, *The Other Side: The Secret Relationship Between Nazism and the Zionist Movement.* He wrote that the Nazis murdered one million, rather than six million, Jews.

**Palm Beach Daily News** (14 November). "Noah, who with his immediate family survived a watery holocaust, felt compelled to rebuild his life in biblical times. So it was for 6,000 survivors and their family members who gathered recently in Washington, D.C., for the Tribute to Holocaust Survivors ...."

As we see here, the Fiery Holocaust was small change compared to the original Watery Holocaust. Just in this one get-together of Fiery Holocaust survivors and their families there were 6,000 survivors and their families. Compare that to the survivors and their immediate families of the great Watery Holocaust—not just in one Florida retirement community—but the entire world. Can't compare. The generation of the Fiery Holocaust had it easy. Whoever can trace their lineage back to the Ark and that Watery Holocaust will have a hell of a case to take to the World Court. But then, who really thinks he can trace his lineage back that far? His name will be announced soon on CNN.

In any event, the entire Muslim world is seething with Holocaust revisionism. I will continue to update the spread of revisionism around the world in upcoming issues of this Report.

## OTHER STUFF

A major new volunteer has thrown his hat in the ring. Number three! This one will surprise you. I can't reveal who he is yet. The speaking project goes straight ahead, but with materials and a twist on perspective that will open many new doors to us. I should be able to lay out this new turn of events in the next **SR.**

My best to you all at this very special season. Christmas means different things to different folk, but for all of us it means home and family and friends and memory and something in the air that is unlike what is there at any other time of the year. I know that some of you are carrying heavy, unavoidable burdens. Hopefully, and in spite of all, you will be able to experience something of the very special nature of this ancient—if I can put it that way—season.

Bradley


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